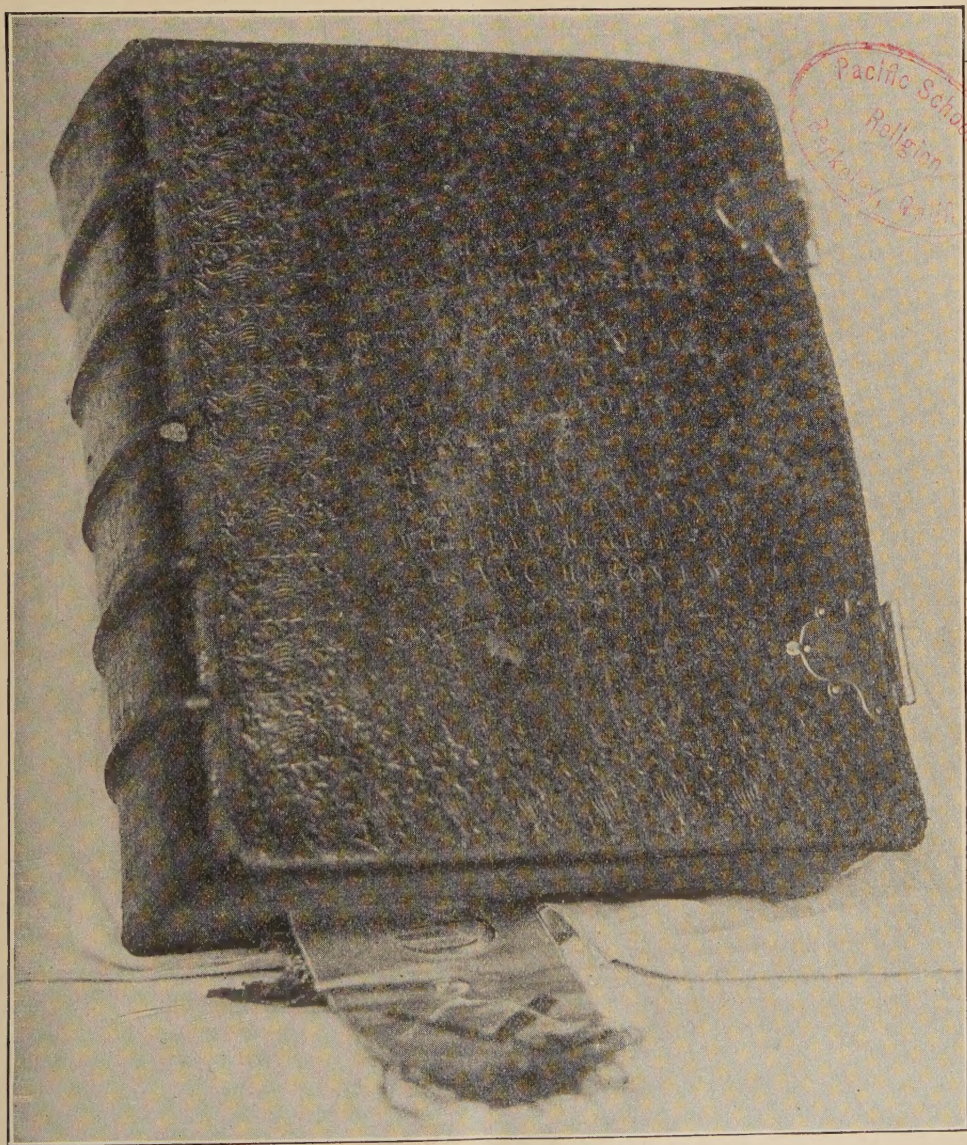


BIBLE SOCIETY RECORD



THE BIBLE ON WHICH PRESIDENT WASHINGTON, IN 1789, AND PRESIDENT HARDING,
IN 1921, TOOK THEIR OATHS OF OFFICE

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BIBLE SOCIETY RECORD

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Pictures from Japan

I. In the Streets and Silk Mills of Tokyo

By Rev. J. L. McLaughlin, D.D.

II. The Gospel and Criminals

By Rev. Karl E. Aurell

Dr. McLaughlin, formerly Agency Secretary in the Philippines, saw the conditions and work in Tokyo, which he describes not only with sympathy but also with the eyes and thought of an expert; while Mr. Aurell adds two striking pen pictures of Scriptures reaching criminals in Japanese prisons



"THE BIBLE CART"

I HAD been trailing along with Secretary Aurell after our Bible man in the streets of Tokyo town. The Bible cart attracted attention wherever it went. The colporteur stopped every few hundred feet or so to explain his mission to the throngs and to make sales, as he found interested inquirers everywhere. From five to six hundred books sold in a single morning. Good work. But I did

some rapid calculation as I thought of the three million souls in that great capital city of the Japanese Empire, and wished that we had ten such men at work there all the time,—*ten* instead of this *one*,—and two or three faithful women.

"Would you like to visit a silk mill?" said Mr. Aurell. "Certainly." We went. It was a visit never to be forgotten.

The silk mills of Japan, and especially the large institutions in the great commercial centers, present complicated and interesting problems. The mill buildings are constructed on the jaillike order, with forbidding walls, guarded gates, and secluded enclosures. This is necessary, as the employees, both men and women and especially mere children, boys and girls, are practically prisoners while therein. They are recruited from the distant provinces, and contracted for a period of months or years; and during that time are under the strictest surveillance, many of them never stepping foot beyond the guarded gates of the mill enclosure.

The mill we visited was especially fortunate. The manager is a warm sympathizer with Christianity, and a few months previously had prevailed upon his board to employ a Christian Bible woman as a social worker within the mill. Wonderful were the reforms we found this sweet-spirited Christian woman had instituted therein. Having tasted deep of the fountain of suffering herself, and experienced the joy of the presence of the Great Comforter in her time of trouble, she was especially fitted for this task. Besides rest rooms, luncheon hours, classes, clubs, and medical and sanitary arrangements, she had stood from the very first for the more important things of the spirit.

It was no trouble at almost but a moment's notice to have them call a halt in the productive



"INTERESTED INQUIRERS EVERYWHERE"



"THE SWEET-SPIRITED BIBLE WOMAN"

work of the day in order to assemble in best bib and tucker (kimono and obi) for a religious service. Gathered under the wistaria blossoms out in the yard, I was so interested to see the way they hung upon the message which Brother Aurell gave them—the message of the Christ who came that they might have life. Only a few months before, these people had never even heard the name of our God, much less known him or anything about him. Through the transparent ministrations of this godly woman, many of these simple folks had come to accept all that she said, and were ready to follow her teachings and example. Not all had accepted her message. The dull, apathetic look upon the faces of the crowd who did not join in the religious service was in striking contrast to the joyful countenances of those who joined so heartily in the songs and listened with such rapt attention to the message.

Conditions had improved a hundredfold there through the ministrations of this modest worker. An esprit de corps had been created, both among the workers and among the directors, till she could get most anything that she wanted within reason. A well-equipped infirmary was presided over by three charming nurses. Truly, when the great reckoning is cast, of this consecrated Bible woman, working so efficiently in that great silk mill in the city of Tokyo, will it be said, "She hath done what she could." If each other such mill in the Empire had such a worker, the financial and labor problems that now loom large throughout the length and breadth of those islands of the sea, would be settled, and would be settled rightly.

After the service, and after tea had been served by the charming hostess, in the evening's twilight we threaded

our way through that maze of streets back to our quarters. I passed row upon row of similar low, tile-roofed buildings, with the same forbidding walls in front. From within there came the hum of many voices, as the imprisoned workers got their evening's airing pacing up and down the narrow courtyards, woefully ignorant of the larger life of liberty that was denied to them.

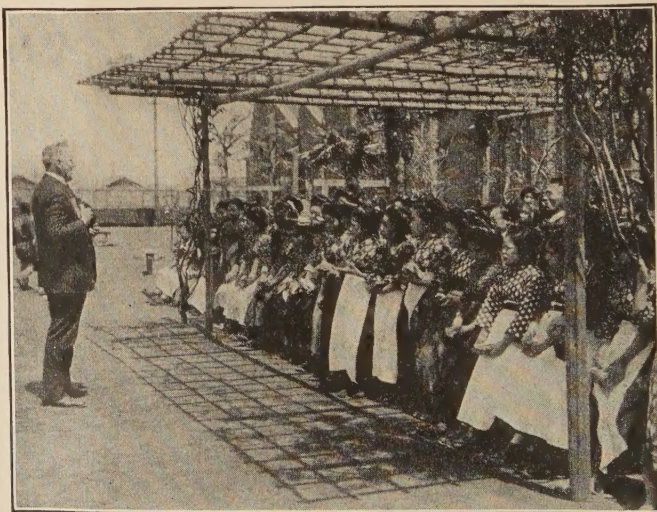
As I saw and pondered upon these things, I thought, O that we had such a consecrated woman worker in each of these mill centers. Where we had the one we ought to have the thousand. It is a phase of the harvest overripe. O Lord, send forth the reapers before it is too late!

II. The Gospel and Criminals

Kochi and "The Bars of Iron"

In the city prison of Tokyo, Japan, more than thirty years ago, was a criminal by the name of Kochi. He had been a criminal from his boyhood, and was now thrown, with many others with a like sentence, in a large room in the great prison.

One day the massive iron door swung open, and as usual every face blanched, thinking the time of execution had come; but this time a man was thrust into their midst, who, upon looking at them, burst into tears and began to pray for them. They began to pummel him and to ask why he had been thrown in there; but he said he had done no wrong, and continued to plead with God to save these men condemned to death. He was praying and pleading Romans 8:11, which, translated into Japanese, means, "He shall make to live your



DELIVERING THE MESSAGE UNDER THE WISTARIA BLOSSOMS

bodies condemned to death," when the officers who had thrown him in came to release him, he being a street evangelist thrown in prison by mistake.

As he was being hastily removed, this man Kochi clutched at his kimono and asked him about the Bible verse he was praying. The evangelist again repeated it, and told him he could find it in the Christians' Bible. Soon after this, the prisoner's mother came to visit him, and he told her that he had heard that, if he could get a copy of the Christians' Bible, it would "make his body condemned to death, live." She went out at once to try to find it, and was directed by a policeman to a Methodist

portions of it to memory. One day he found the passage, "I will go before thee and will break in sunder the bars of iron." He took it as the promise of his ultimate release.

During the days and years that followed, so exemplary had been his conduct that his sentence was not carried out. Furthermore, his influence had been so good on others that he was becoming a great help. When the empress dowager died, certain prisoners were released, among them this man, and God's promise to him was finally fulfilled.

He was given a permit to preach the gospel in any prison in Japan, and he still goes about preaching deliverance to the captives; not only this, he is in demand in the churches, and has led scores of men and women into liberty—men and women, too, of all classes. He is a living witness to the power of the Word of God (without anyone to interpret it) to save those who come to it with an open heart, knowing and feeling their need of a Saviour. To him there is no book that has the place in his life that the Bible has, and he is a constant witness that "the Word of God is quick and powerful" and able to save *all* who read and believe it.

Muromatsu San, "Our Father," and Two Thousand Released Prisoners

Asoluio Muromatsu, though of good parentage, began his life of crime when a young man; and, by the time he was forty years of age, he had been in prison for various crimes ten times. When he was serving his last sentence, he wrote one day to a friend on the outside, asking for some writing materials. This word in Japanese is easily mistaken for the word "book." So, the friend mistaking his request went to a bookstore and, finding a secondhand New Testament, purchased it because it was so cheap, not knowing what the book was. He sent it to Muromatsu San, and he began to read it. He struggled through the genealogies, but found nothing to attract his attention until he read the words "Our Father" in the Lord's Prayer in the sixth chapter of Matthew. This was a brand new idea to him.

Reading on to the ninth chapter, he came to: "for I am not come to call the righteous, but sinners to repentance." These two passages aroused within him a desire to know the meaning of such wonderful words; and he searched among his prison mates for someone who might interpret their meaning to him. He found no one who knew, but did find one who had heard a little Christian preaching. He was finally released from prison, his term having expired. He took with him \$20 earned in prison for work done, and tried to find



"THREE CHARMING NURSES"

church. When the service was over, she told her story to the pastor, and he said he would give her his Bible and, if her son would read and believe it, it *would* set him free. She took it back to him, and he was dismayed to learn that he had to *read* and believe it, for he could not read at all. But, liberty is sweet; he went to work with a will to learn to read, and when off duty would work painstakingly, writing on the walls of the prison. Long patience and diligence were rewarded; and, finally, he could begin to read a little in the wonderful book that, he believed, was going to bring him freedom.

And now the wonderful did begin to happen; for, as he read, he began to realize that this book was meant to set men's *souls* free and looking to Jesus, he was truly saved. But the precious book was becoming so dear that he pored and pored over it, and committed great

work; but no one would employ the criminal, and, finally, his money being gone, he decided to hunt up his old companions in crime and return to an evil life.

It was Sunday, and passing by a Christian church he heard singing; the sweet words he had read in the Bible whilst in prison returned to him, and he went into the church. He stayed through the service, and telling his story to the pastor had a most sympathetic hearing. This pastor found a home and work for him in a Christian orphanage, where he heard the sweet words of the Bible explained to him, and he was converted.

He decided to try to help men who were released from prison; so, over twenty years ago, he opened up a small home in Kobe, Japan, for men released from prison. He took them in, fed and clothed them, found employment for them as soon as possible, and told them of Jesus's power to save, daily. He has sheltered, during twenty years, more than two thousand

released prisoners, most of whom were, of course, Japanese, but among whom were a number of Americans, British, Portuguese, and Germans.

He has never gone in debt in all these years. Year before last, when the new Japanese Emperor was crowned, Mr. Muromatsu was called to the city office in Kobe, and presented with a document stamped by the Emperor, stating that all the crimes committed by him against the government had been wiped out and forgiven in consideration of his great services to the government in his care of criminals; and in the eyes of the government he was a new man. This was like the forgiveness of God and brought to this good man's heart a great flood of gratitude and joy. He glories in the providential reading which brought him to the Lord, and finally led him into a life of such usefulness and blessing to his fellow-men.

. . .

An Announcement to Members and Friends

THE Board of Managers wishes to inform the members and friends of the Society of an important change that has become advisable.

After long deliberation, careful investigation, and with great reluctance, the Board has determined to close the manufacturing department at the Bible House in New York, and have its printing done elsewhere. The Society will of course continue publishing the Scriptures, but hopes by this change to increase the output. It will continue also to control its own plates so as to preserve the accuracy of its versions, for which it has received wide recognition and acknowledgment.

This change of policy became operative in the press, electrotyping, and composing rooms, on February 1, 1922. It was dictated by one

all-powerful consideration—the desirability and obligation of making the Society's money, given by the Christian public, accomplish the largest results in the publication and circulation of the Scriptures.

The Bible House, erected in 1852, with its lack of adaptation to modern methods of printing and its high insurance rate, is no longer suited to efficient and economical manufacturing. After considerable experimenting by placing orders with outside printers, the decision recorded has been reached.

In making this fundamental change in its manufacturing program, the Board of Managers of the American Bible Society feels that it is simply fulfilling its obligations, as trustees, both to its supporters and to those who look to it for Scriptures.

. . .

My Bible and I

We've traveled together, my Bible and I,
In all kinds of weather, with smile or with sigh,
In sunshine or sorrow, in tempest or calm,
Thy friendship's unchanging my Lamp and my Psalm.

We've traveled together, my Bible and I,
When life has grown weary, and death e'en was nigh;
But all through the darkness of mist and of wrong,
I found thus a solace, a prayer, and a song.

So now who shall part us, my Bible and I?
Shall critics, or scoffers, or others who try?
Shall shadow for substance or stone for good bread
Supplant thy sound wisdom, give folly instead?

Ah, no, my dear Bible. Revealer of Light,
Thou Sword of the Spirit, put error to flight;
And still through life's journey, until the last sigh,
We'll travel together, my Bible and I.

A Ford Car and Other Workers

THE new Ford car is a recent gift to the Pacific Agency by Mr. Richard Glover. Mr. Glover stands first on the left. Not only does he take this practical and helpful method of increasing the efficiency of the workers and the rapidity of the circulation of Scriptures, but he himself takes delight in circulating the Scriptures among those he meets.

The others of the group in the picture were providentially at the Bible House, but without any pre-arrangement, when the car was presented. Something of the variety of the work of circulating Scriptures on the Pacific Coast and of the efficiency of its handling is indicated by the fact that this casually gathered group included an Armenian, and an Italian colporteur; a ministerial, and a lay volunteer. Mr. Caulkins is the business man who was reported in the "Story" of the Society for 1920 (pages 25 and 72) as holding open-air, noon-day, preaching services on the streets of San Francisco, and distributing large number of Scriptures thereat.

The joy of the Agency Secretary, the Rev. A. Wesley Mell, over this auspicious event is clearly expressed in the picture; but those who

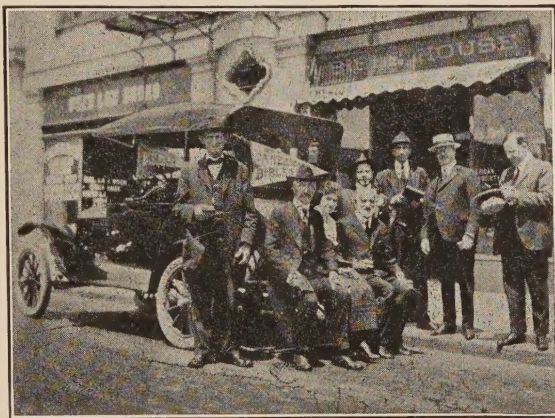
have come in contact with this buoyant and ardent worker will know that he has a joy more abiding and powerful than that consequent on the gift even of a car for his beloved work. Having himself spent several years as a missionary in India, he is vigilant in seeking to reach the many Asiatics who gather on the

Pacific Coast, and versatile in the methods adopted to win support from the Christian public, and to distribute the Word of God. As an illustration, the car has already been put to use for a trip among Japanese camps by the Rev. W. A. Davis, a returned missionary from Japan.

The office and depository are rightly represented in the group, for theirs is an integral part of the work of Scripture circulation. Many a

story is embedded in their records, and could be written out of their daily happenings.

The background of the picture is properly the Bible House, the source of supply, from which flowed in 1921 Scriptures in 63 languages and thousands of volumes, over the long reaches of the Pacific Agency. In its fifteen years this Agency has distributed over 1,180,000 volumes of Scripture.



THE NEW FORD CAR

and Richard Glover, Rev. J. E. Jackson, Winifred Hooker (office), Rev. A. A. Vartanian (Armenian), G. Battaino (Italian), A. C. Deckelman (depository), Geo. A. Caulkins (business man and gospel distributor), Agency Secretary Mell.

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What an 1881 Idea Did in 1921

ON June 10, 1881, the American Bible Society received a proposition from a gentleman in Brooklyn, that gave it a new idea, which in 1921 bore its finest fruit.

This gentleman, more than forty years ago, proposed to give the Society \$7,500 in cash upon the condition that the Society would pay him during his lifetime a sum of money equivalent to six per cent per annum, payable semi-annually during his lifetime and to his widow in case she survived him. He intimated that he probably would not draw this annuity; but he wanted it understood and agreed that, in case he ever needed to, he was at liberty to draw the annual amount under the terms and conditions specified.

This proposition was accepted; and during the forty years that have intervened, a great many persons have given the Society amounts, some large, some small, on this same basis. This annuity plan is now one of the fruitful sources of income of the Society, and 1921 was one of its best years in this respect.

During 1921, two hundred and twelve persons invested in the annuity bonds of the Society, an amount totalling \$268,855. The smallest amount on the part of a new purchaser was \$100; the largest amount, \$50,000. The average amount invested by these 212 persons was \$1,268. Forty persons invested \$1,000 each; 35 persons invested \$500 each; 52 persons invested \$100 each.

Some of the annuitants have invested a second, third and even a fourth time, finding this plan entirely safe and satisfactory.

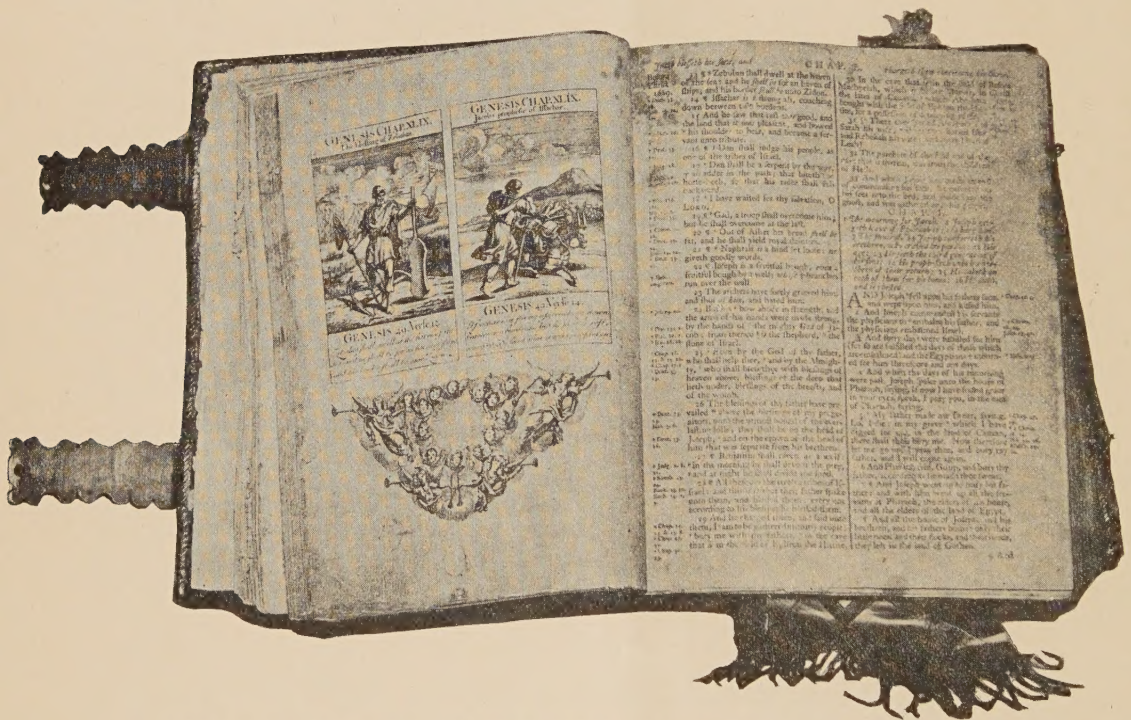
A copy of the bond which the Society issues appears on the back cover of this month's issue

of the RECORD, and will be of interest to all of our readers. The Society has recently published a new booklet on this subject entitled "A Gift That Lives," which it will be very glad to furnish on application.

A Bible Made Famous by Its Use

IT is not only timely to have on a February RECORD the picture of the Bible on which General George Washington took his oath of office as first President of the United States on April 30, 1789, but also it will be of interest

it was used by accident in 1789. The records of the lodge tell us that, when all were gathered then for the inauguration in New York, at the place marked today by the Washington Statue on Wall Street in front of the Sub-Treasury,



THE BIBLE USED IN THE INAUGURATIONS OF PRESIDENT WASHINGTON AND PRESIDENT HARDING OPENED TO THE FIFTIETH CHAPTER OF GENESIS—THE PAGE ON WHICH BOTH TOOK THEIR OATHS OF OFFICE.

to our friends. The Bible is a large quarto, handsomely bound volume belonging to the St. John's Lodge, New York City, to the officers of which we are indebted for the pictures.

President Harding, himself a mason, chose to use this same Bible 132 years later in taking his oath of office last March. This he did by laying his hand on the fiftieth chapter of Genesis, on which President Washington had placed his, and also by following his illustrious predecessor in reverently kissing the page.

While the Bible was used by choice last year,

the absence of a Bible was discovered. At the request of Chancellor Livingston, who administered the oath, Jacob Morton, marshal of the parade and at that time Master of St. John's Lodge, brought this altar Bible from the lodge rooms in the "Old Coffee House" on the corner of Water and Wall Streets. The lodge has guarded and cherished ever since with peculiar care this Bible, which is now exactly 155 years old, having been printed in England in 1767. It was given to the lodge by Jonathan Hampton, in 1770, when he was made master.

Lincoln at a Deathbed

A tribute to Lincoln is not only appropriate in this issue of the RECORD, but there is added interest in the fact that the touching incident herein recorded has come to us through El Mundo Cristiano, a religious publication issued in Mexico, from which the tribute has been re-translated into English for use here. A picture of Lincoln's own Bible was given on the cover of the 1920 February RECORD.

THE writer once paid a visit to an old, retired Army officer, who once had been an employee in a printing plant at Springfield, Ill., and an intimate friend at that time of Lincoln, and I asked him to give us some incident in the life of Lincoln that had not been published in any magazines or books. He related this incident:

"One day Lincoln asked me to accompany him on horseback to a distant place of some 15,000 population, to witness a will which he was going to write for a woman who was on her deathbed. After the will had been signed and properly witnessed, the woman asked if he would like to read to her some verses from the Bible. She offered the book to him, but Lincoln did not take it; he began to recite from memory the twenty-third Psalm, giving special emphasis to the verse, 'Yea, though I walk through the valley of the shadow of death, I

will fear no evil, for thou art with me; thy rod and thy staff they comfort me.' And still without the use of the book, he began the first part of John 14, 'In my Father's house are many mansions.' After he had recited these and other verses from the Scriptures, he recited several hymns, ending with Rock of Ages.

"While he was doing this, I was thinking that never had I seen any orator speak with such ease and power as he had. Now I am an old man, but still I am affected, as was Lincoln in that room of death, when I recall how, in a truly divine, pathetic voice, he gave the last stanza that begins, 'While I draw this fleeting breath, when mine eyelids close in death.' The woman died while we were there.

"On my way home I expressed surprise that he was able to so act as a regular minister, and he replied, 'God, eternity, and heaven were very near me today'."

. . .

"The Only Way Out of the Dark"

Universal Bible Sunday, 1921

THE importance and value of Universal Bible Sunday in the program of the church is increasingly recognized. "Numbers speak," and from New York headquarters alone, last fall, the Bible Sunday literature, which was described in the October, 1921, RECORD, was sent to 11,550 individuals and churches. This almost doubles the number of those who participated the preceding year in Mayflower Universal Bible Sunday—and the records of Mayflower Sunday had shown that three hundred and twenty-five percent more organizations co-operated in 1920 than in 1919. Within three years the practice of magnifying on one special day the ministry of the Book has shown this increase of almost 650 percent.

The Bible Sunday idea is not new, but has been promoted by the American Bible Society through a long period of years. At the time of the Tercentenary of the King James Version, in 1911, Bible Sunday was probably as widely observed as it was this year. In connection with its own Centenary, in 1916, the Society promoted an observance of Bible Sunday which probably exceeded the observance in any other year during the Society's history. It

is very encouraging to note the enthusiasm with which the ministers of churches of all denominations have participated in the Society's program year after year.

All of the helps for the observance, with the exception of the posters, were printed at the Bible House; and 490,107 pieces of literature, or about two million pages, were distributed from the same center in 1921.

Many churches gave the whole day, morning and evening, both in church and Sunday school, to our "Only Way Out of the Dark" Sunday. In some cases, all of the Sunday schools in a town agreed to celebrate the day. In one city, 36 pastors agreed to place the Bible Society posters on their church bulletin boards and to preach on the same topic, "The Only Way Out of the Dark."

From Youngstown, Ohio, came the word:

Our church has never observed Bible Sunday, but your advertisement to furnish free literature for such an observance made me decide to send for it and have a special observance this year. I don't know why we never did before; it is new to me as a special day. I think we have too many special days, but if we have a special day for anything at all, I think it should be a BIBLE day.

The religious work secretary of the Y. M. C. A. in one of our large cities writes:

I am sure Bible Sunday is a mighty fine move, and ought to have the hearty co-operation of all churches and religious institutions.

The director of the Department of Rural Leadership in one of our universities sent this letter:

We are sending out to the three hundred Methodist pastors of the state a monthly bulletin dealing with matters of rural leadership and church efficiency, and if you will forward to me three hundred copies of the Bible Sunday pamphlet, I will place them in our next bulletin and see that attention is called to the matter in all of the churches of the state.

Here is part of a letter from Moran, Kansas, telling us how Bible Sunday was observed there. It is most interesting and suggestive.

The subject, "Our Family Bible," was an open symposium. Many spoke of their treasured Bibles. One lady brought her mother's Family Bible, forty-five years old, and I took an old Bible that belongs to my mother. It is one hundred and five years old—was printed the year the American Bible Society was organized. It contains the family record to the sixth generation back. The topic, "What I Can Do for the American Bible Society," was nicely handled.

The celebration in Malden, Mass., under the leadership of Professor Walter S. Athearn, of Boston University, was on a large scale and was evidently beautifully handled. Doctor Athearn wrote us in regard to his plans:

Our plan is to use our community (religious) training school as the agency for teaching the Sunday-school teachers in each church in the city how to put on the program in a most effective way, guiding them in all matters of local arrangements, so that the program may be given simultaneously in all the Protestant churches in the city. Our community training school makes it possible for us to train leadership for all these programs. We shall put posters in each church, and also in store windows and other display centers where we expect to have interesting Bible displays, announcements on Bible study, courses for high schools, etc. Last year we gave "The Pilgrim and the Book" in a central church. We threw the entire resources of Boston University behind the demonstration, and I think it was one of the most effective presentations which we have ever given. Our largest church holds only about 1,400 people, and we feel that this year we should not limit the program to a single community celebration.

The Executive Secretary of the Council of Churches in one of our large cities, wrote:

We served as a distributing agency for your supplies for Universal Bible Sunday. One of your large posters entitled "The Only Way Out of the Dark" found its way into the Greek Orthodox Church of our city. On January 7th, which, as you will remember, is the Greek Christmas, I was much interested to discover this poster tacked on the white decoration on the base of the pulpit from which the minister delivered his Christmas sermon. Everything else in

this church was written or spoken in Greek. The only message in English was this very impressive poster with its clear white background and above it the priest in his flowing robes.

From Buffalo, N. Y., came the word:

We wish to thank you for posters and folders, all of which were well used. We set aside a Sunday, spoke on subject in Sunday school, and preached a sermon. Also disposed of some Bibles; distributed a large amount of Scriptures among the foreigners around church; placed in homes Scripture calendars.

From Spearville, Kansas:

We used the greater part of your Exercise, first in connection with a union Thanksgiving Day service, at which over 200 were present. Then we used it a second time in our own church, at the morning preaching service on Universal Bible Sunday and as a part of that service, the Exercise taking the place of the responsive reading. In both instances the Exercise was given by members of our Sabbath School, both younger as well as older members.

From Spotswood, N. J.:

We devoted morning service on Bible Sunday to the work of the Bible Society, the sermon of the morning being the history and work of the Society. The poster, "The Only Way Out of the Dark," was used on the pulpit and one in the rear of the church was left for one month.

From Coatesville, Pa.:

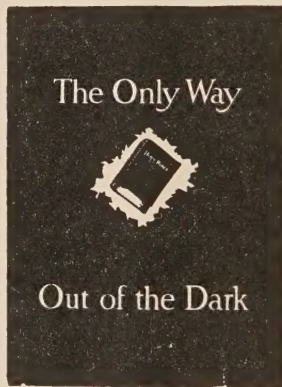
It was wonderful. We never gave anything better. It was a revelation.

From Valley Junction, Iowa:

I distributed the pamphlets and the posters, "The Only Way Out of the Dark," which I thought were about the finest thing I had ever seen. In connection with the program I took as my text John 3:16, and I had children of different nationalities on the platform, each to give this verse in their own native tongue. It was given in 14 different languages, all in Valley Junction.

Such letters were more than sufficient incentive to large effort by the Society; and it is evident, from the increase in the numbers of those who participated, that the effort was greatly rewarded. Having been founded to "encourage the circulation of the Scriptures without note or comment," the American Bible Society is happy to have had successfully committed to it the responsibility of promoting the fitting observance of Bible Sunday and the exaltation of the Book.

A further word should be added in regard to the co-operation of the religious press. Editors generally have not only carried the information in their news columns, but have commented editorially upon the Society's program, and it is not infrequent that a religious paper devotes an entire issue to the Bible program under the general caption of "Bible Number." This co-operation has greatly increased the observance of Bible Sunday.



Notes and Comments

FROM the depository at the Bible House,—representing but one of the various points whence the Bibles, Testaments and portions of the Society are sent on their varied journeyings,—come these figures for 1920, which, to the mathematical mind, are an interesting sidelight on the distribution of the Scriptures.

About 2,500 cases of Scriptures weighing about 375,000 pounds were shipped during the year. This averages 8 cases per working day and a total of 180 odd tons during the year.

About 6,000 packages, representing 22 a day, were shipped, weighing about 26,400 pounds. The total shipments represent about 4 tons a week.

UNDER the caption "Leaves Fortune to Church" the daily press recently reported the filing of the will of Miss Phoebe E. Mills, of Bedford, New York, disposing of half a million dollars. The American Bible Society proves to have been one of the legatees. Miss Mills was a regular contributor to the work of the Society, and in leaving it \$2,500 followed the example of her sister, Miss Thena M. Mills, from whom the Society received a similar amount on her death six years ago.

MRS. LAURA G. CRAVER, the widow of the Rev. S. P. Craver, for many years missionaries in the Methodist Episcopal Church in Mexico, writing from Iowa the other day says:

I can assure you that my husband and myself have always found the American Bible Society the fore-runner of our work, and we found a number of copies of the books distributed by the colporteurs in the American Army during the Mexican War. God's blessing be on you in your work.

THE *Word Carrier*, published by the Santee (Neb.) Normal Training School, calls attention to the death of a notable Indian, David M. Hodge, known as the king of the Broken Arrow Band of the Creek nation. He was seventy years old, had several times represented the Creek nation as delegate to Washington, and did the largest part of the work on the Alphabet-dictionary of the Creeks. This book contains every known word and sound of that language, and the English equivalent therefor. Mr. Hodge also translated the Bible

into the Creek tongue, and the Creek myths into English. He assisted in drafting the Creek constitution.—From the *Missionary Herald*.

ACCORDING to *Motor World*, from which we get this interesting information, in and about Uniontown, Pa., instead of the usual danger signals at points in the mountains that require careful driving of motor cars, there now have been placed Scriptural warnings. No one seems to know their source. The signs are wooden ones, three feet by two. At the most dangerous curves on the National Pike, between Uniontown and Cumberland, are warnings: "Prepare to meet thy God," and similar brief quotations from the Bible that have an appropriate bearing.

HIS Holiness, Meletios, patriarch-elect of Constantinople, called at the Bible House in December, a few days before sailing for Constantinople. He expressed much interest in the work of the Society and in its distribution of the Scriptures in Greece and other eastern Europe lands. He stated that he thought a new translation of the Scriptures in modern Greek was desirable, and expressed the hope that the Society would co-operate in any such undertaking, if begun. He is a handsome man with patriarchal beard, benign and courteous in his bearing, and had been living in retirement in America when apprised of his election, having been expelled by King Constantine from Greece, where he had been metropolitan of Athens.

THE *Annual Report* is chiefly used as a book of reference and record and is especially welcomed by libraries and organizations. But it is welcomed by many others. Here are two letters interesting both from the use proposed, and because of the positions of the writers. The Rt. Rev. William A. Leonard, D.D., bishop of Ohio, wrote:

I greatly appreciate the *Annual Reports* of the American Bible Society, and would be thankful for the report of the last year. I use it from time to time to edification, as for example, in a sermon on the second Sunday in Advent, which is our Bible Sunday in the Episcopal Church, I took the last report with me to the pulpit and read from it extracts which were of vital importance and interest.

The president of the National Geographic Society, Gilbert Grosvenor, wrote:

Will you be good enough to send us the *Annual Report* of the American Bible Society, which I am sure will prove of great value in these offices in connection with the series of Geographic News Bulletins being sent to religious publications?

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THE Society has sent drafts recently to help supply Scriptures to Hungarians and Roumanians. The Rev. Dr. James I. Good writes that one of these correspondents whom we have assisted has 150,000 communicants under his care, and another a million, and another about 100,000. These do not include the Lutherans of the district nor the members of the Greek Church. There seems to be a very unusual opportunity for the circulation of the Scriptures in these countries since the war.

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THE following notes were in type for the RECORD before the death of Pope Benedict XV. They are now more timely, and carry a tribute gladly paid him. They are taken from *America*, a national review of the week, published under Roman Catholic auspices:

The "Pia Societa di San Gerolamo" has been issuing an edition of the Gospels and the Acts for one lira (normally 20 cts.); but the price of printing and paper has increased so much that it was found that each volume was costing 1 lira 65 (about 33 cts.). His Eminence Cardinal Gasquet asked the Pope for directions. "The price must remain at one lira," was the reply, "and I will pay the difference." And when the next edition of the Gospels was on the tapis, his Holiness paid 92,000 lire for the purchase of the necessary paper—that sum representing the difference between the cost of production and the selling price. These instances are valuable points for Catholics when next they hear the gibe so often on Protestant lips: "You Catholics care nothing for the Bible."

And the following word commending the circulation of the Scriptures is from the same source:

The work of opening a way into every Catholic household for the books of the Holy Gospel is one to which assuredly the highest possible praise is due; for thus, as we see, are made known the words of life which tell of all that was said and done by God our Saviour, to the end that men, by faithfully giving heed to them as to a light shining in a dark place, may be led nearer to the true Light of our souls and aroused to follow Him more closely.

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FROM Nicaragua our correspondent writes:

Several hundred portions were given out by one of our men in the revolution scare a little while ago. He was able to put one in the hands of most of the government soldiers in the camp at that time, and most of the men were glad to get them.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, FEBRUARY, 1922

AMERICAN BIBLE SOCIETY

THE eighth stated meeting of the Board of Managers of the American Bible Society in its one hundred and sixth year was held at the Bible House, on Thursday, December 1, 1921, at 3 o'clock p. m., President Churchill H. Cutting in the chair.

Devotional exercises were conducted by Dean Carroll M. Davis, secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, who read from the fifteenth chapter of Romans, after which he offered prayer.

The minutes of the seventh meeting of the Board of Managers were presented and approved.

The minutes of the various standing committees were also presented and approved.

The Secretaries reported the popularity of the leaflet "The Only Way Out of the Dark," several organizations planning to use it by courtesy of the American Bible Society and so stating in their literature.

It was reported that the addresses of Life Members had been under process of revision and, it was hoped, had been brought up to date. Similarly, addresses of those to whom the BIBLE SOCIETY RECORD is sent had been revised on the basis of letters addressed to, and received from, them. Welcome donations had been received from both Life Members and recipients of the RECORD.

From the Foreign Agencies in Latin America, report was made of persecution, involving the destruction of a chapel in Venezuela and serious beating of two colporteurs in Nicaragua. The Rev. W. F. Jordan reported preparations for a three months' itinerary through the new Upper Andes Agency, and said a Bible Society exhibit at the Lima Exposition, Peru, had attracted unusual interest and produced successful sales.

From the Levant was reported the death of Mr. Shahbazian, a faithful and valuable servant of the Society at Constantinople for many years.

A request from the missionaries in Africa, of the Presbyterian Church in the U. S. A., for Scriptures in Bulu and Benga was reported, and the shipment of Scriptures in Bulu announced.

A summary of grants made to foreign fields, outside the Agencies, in response to requests

for Scriptures during the first nine months of the year, amounting to \$8,771.53, was reported by the Foreign Agencies Committee.

Secretary Parkin of the Atlantic Agency reports wide-spread interest in Bible study in his field, and mentions a course of twelve lectures on the Bible being given in the Academy of Music at a cost of \$16.50 per ticket for the course, with every seat taken and hundreds on the waiting list. This course had been arranged by Mr. Edward Bok, a Vice-President of the American Bible Society.

Grants from the Bible House headquarters, in response to individual requests in the United States during the first nine months of the year, were reported, covering general Scriptures, pulpit Bibles, and embossed Bibles for the blind, to a total value of \$3,562.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of November, 1921:

To Brazil, 7,150 volumes, valued at \$1,577.13; to Caribbean, 1,902 volumes, valued at \$470.13; to La Plata, 150 volumes, valued at \$353.82. Total, 9,202 volumes, valued at \$2,401.08.

The issues from the Bible House during the month of November, 1921, were 200,985 volumes.

The meeting was adjourned.

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THE ninth stated meeting of the Board of Managers of the American Bible Society in its one hundred and sixth year was held at the Bible House on Thursday, January 5, 1922, at 3:30 o'clock p. m., President Churchill H. Cutting in the chair.

Devotional exercises were conducted by the Rev. T. A. Greene, of the Brick Presbyterian Church, New York City, who read from the first chapter of the Second Epistle to Timothy, after which he offered prayer.

The minutes of the eighth stated meeting of the Board of Managers were presented and approved.

The minutes of the standing committees were presented and approved.

The Versions Committee reported progress with reference to the completion of the New Testament in Peruvian Quechua, the preparation of a smaller edition of the Gospel of Matthew in Armeno-Kurdish; correspondence in regard to the production of the New Testament in Batak, Sumatra, and the New Testament in the Kusaie language, Caroline Islands; also progress on the final revision of the Scriptures in Spanish. Reports were also made on work on the Scriptures in Bolivian Quechua, Ecuador Quechua, the Portuguese revision, the Zulu Revision, the Sheetswa, K'pelle Vey,

languages of Africa, the Chinese Phonetic Script, Panayan of the Phillippine Islands, and the Annamite language of China. Conference is being held with the British and Foreign Bible Society on several of these matters.

The Foreign Agencies Committee reported that Mr. Ryan, of the Levant Agency, had forwarded a letter from the bishop of Philadelphia thanking the Society for Scriptures that had been given for the Greek Army at the war front. Grants in funds amounting to \$5,550 for work in India, Czechoslovakia, Transylvania, and Jugoslavia, had been made since the last meeting of the Board.

The General Reference Committee reported approval of the publication of a small volume of selected portions of the Scripture for the blind, under authority previously committed to it by the Board.

This committee recommended to the Board consideration of the increase of the membership of the Board from thirty-six to forty-eight, which recommendation the Board approved, directing the preparation of an amendment to the Constitution to provide for such increase, to be presented to the annual meeting of the Society. The recommendation of the same committee that the membership on the standing committees of the Board be increased from seven to nine was also approved by the Board, which directed that an amendment to the By-Laws be prepared to this effect.

A by-law providing for the Advisory Council was presented and adopted, as follows:

There shall be an Advisory Council formed of representatives appointed by the Evangelical Christian bodies in the United States whose general organizations endorse the work of the American Bible Society and request or require their churches to contribute to the work of the Society. This Council shall co-operate with the Board of Managers in interesting the churches which they represent in the work of the Society, and shall advise the Board as to its purposes and plans. It shall be invited to the Annual Meeting of the Society; and shall be called together at the expense of the Society to meet with the Board and its Budget Committee at that period of the year when the Budget of the Society shall be under consideration.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of December, 1921:

To Brazil, 1,330 volumes, valued at \$1,001.42; to Caribbean, 3,831 volumes, valued at \$2,279.13; to Japan, 1,591 volumes, valued at \$581.06; to Upper Andes, 50 volumes, valued at \$11.70; to West Indies, 245 volumes, valued at \$270.77. Total, 7,047 volumes, valued at \$4,144.08.

The issues from the Bible House during the month of December, 1921, were 88,390 volumes.

The meeting was adjourned.

RECEIPTS IN OCTOBER, 1921

LEGACIES	
Davies, Emmeline C., late of Brooklyn, N. Y.	\$2,000 00
Huggins, William, late of St. Joseph, Mo.	2,500 00
	<u>\$4,500 00</u>

GIFTS SUBJECT TO LIFE INTEREST	
Amount received during the month.	<u>\$10,417 00</u>

AUXILIARY SOCIETIES	
Credited as Donations	Credited on Acct
Alabama.	\$50 40
Austin, Texas.	\$25 00
Buffalo City and Erie Co., N. Y.	404 61
Chester Co., S. C.	24 08
Columbia Co., N. Y.	10 00
Connecticut.	14 83
Covington and Vicinity, Ky.	100 00
Dutchess Co. Fe- male, N. Y.	325 00
Floyd Welsh, N. Y.	8 00
Greene Co., N. Y.	200 00
Jefferson Co., N. Y.	29 25
Kanawha Co., W. Va.	40 14
Livingston Co., N. Y.	15 83
Long Island, N. Y.	12 14
Maryland.	492 32
Massachusetts.	993 48
Morris Co., N. J.	200 00
New Bedford, Mass.	202 50
New Hampshire.	28 27
New York, N. Y.	297 67
Ottawa Welsh, Minn.	62 00
Pittsburgh Welsh, Pa.	63 70
Rhode Island.	57 20
Rome Welsh, N. Y.	6 87

St. Louis, Mo.	\$506 84
Salem Bible Ass'n, N. C.	49 03
Scioto Co., Ohio.	4 14
Shelby Co., Ala.	10 00
Steubenville Fe- male, Ohio.	62
Union Bible Soci- ety of Fairfield and Richland Co., S. C.	\$59 72
Westchester Co., N. Y.	262 27
Received on Do- nation Account	<u>\$3,702 49</u>
	853 42
	<u>\$4,555 91</u>

HOME AGENCIES	
Atlantic.	\$2,676 29
Central.	1,432 11
Colored People of the U. S.	1,526 94
Eastern.	778 49
Northwestern.	3,103 92
Pacific.	1,829 00
South Atlantic.	2,286 32
Southwestern.	1,838 59
Western.	1,028 60
	<u>\$16,500 26</u>

From Home Agencies and Included in Home Agency Receipts	
Donations from Auxiliary Bi- ble Societies:	
Pennsylvania.	\$418 94
Gifts from Churches and Or- ganizations.	912 76
Gifts from Individuals and Other Sources.	528 77

RETURNS FROM SCRIPTURES DONATED	
Dawson, Rev. J.	\$1 38
Dexter, Rev. R. N.	29
London Missionary Society, England.	61 18

Presbyterian Board of Publi- cation and Sabbath School Work.	\$19 44
	<u>\$82 29</u>

RECAPITULATION	
Legacies.	\$4,500 00
Gifts Subject to Life Interest.	10,417 00
Auxiliary Societies on Book Account.	3,702 49
Auxiliary Societies on Dona- tion Account.	853 42
Home Agencies.	16,500 26
Returns from Scriptures Do- nated.	82 29
	<u>\$36,055 46</u>

MISCELLANEOUS	
Annuity Account Invested.	\$806 62
Bible House Rentals.	8,841 99
Bible Society Record.	6 30
Burr Legacy.	50
Diffusion of Information.	4 65
Expenses Calif. Bible House.	1 00
Gifts from Churches and Or- ganizations.	27,423 03
Gifts from Individuals and Other Sources.	8,392 86
Interest on Available Funds.	10 03
Investments Subject to Life Interest.	200 79
Miscellaneous Foreign.	8 87
Perpetual Trust Funds.	330 27
Sales of Waste Materials.	23 74
Salesroom.	2,495 06
The Trade.	2,274 08
United States Trust Co. (Trust Funds).	5,000 00
	<u>\$55,819 79</u>
Total Cash Receipts.	<u>\$91,875 25</u>

JOURNAL ENTRIES	
Liberty Bonds, etc., received at par value during the month as Gifts Subject to Life Investment.	\$12,200 00

CASH STATEMENT FOR OCTOBER, 1921

RECEIPTS	
Auxiliaries	\$3,702 49
The Trade	2,274 08
Sales of Waste Materials	23 74
Salesroom	2,495 06
Bible House Rentals	8,841 99
Gifts from Auxiliaries	853 42
Legacies	4,500 00
Gifts from Churches	27,423 03
Gifts from Individuals	8,392 86
Returns from Scriptures Donated.	82 29
Bible Society Record	6 30
Home Agencies	16,500 26
Perpetual Trust Funds.	330 27
Interest on Available Funds.	10 03
Investments Subject to Life Interest.	200 79
Burr Legacy	50
Annuity Account.	10,417 00
Annuity Account Invested	806 62
Diffusion of Information.	4 65
United States Trust Co. (Trust Funds)	5,000 00
Expenses California Bible House.	1 00
Miscellaneous Foreign	8 87
	<u>\$91,875 25</u>

DISBURSEMENTS	
Manufacturing Department: Materials, Wages, etc.	\$16,037 77
Depository and Salesroom—Salaries, Boxes, Cart- age, etc.	8,494 05
General Salaries and Expenses.	4,043 48
Treasurer's Office—Salaries and Expenses.	1,480 07
Bible House Expenses—Taxes, Repairs, Fuel, In- surance, etc.	9,488 58
Exchange Paid.	17,381 38
Remittances to Home Agencies.	13,171 38
Remittances to Foreign Agencies	2,175 33
Bible Society Record	33 91
Pensions	333 33
Income Payable to Beneficiaries.	2,557 32
Diffusion of Information	1,814 49
Legacy Expenses	6 28
Library	28 35
Church and Other Appeals.	1,765 66
Trust Funds Invested	5,000 00
Bankers Trust Co. (Trust Funds).	157 26
Paid for Burr Legacy.	16 09
British and Foreign Bible Society.	5,337 47
Church Budget Costs	1,259 57
Payments to Auxiliaries.	200 00
Gifts from Individuals.	5 00
Miscellaneous Home.	43 08
Miscellaneous Foreign	1,799 46
	<u>\$92,684 31</u>

Cash Balance from September, 1921.	9,909 74
	<u>\$101,784 99</u>

Cash Balance to November, 1921	9,100 68
	<u>\$101,784 99</u>

RECEIPTS IN NOVEMBER, 1921

LEGACIES					
Huggins, Wm., late of St. Joseph, Mo.	\$2,000	00			
Wilford, Catherine S., late of Elba, N. Y.	50	00			
	\$2,050	00			
GIFTS SUBJECT TO LIFE INTEREST					
Amount received during the month	\$3,750	00			
AUXILIARY SOCIETIES					
	Credited as Donation	Credited on Acct			
Alabama		\$50	73		
First Welsh, Minn	\$80	00	15	03	
Freedom Welsh, N. Y.	78	08			
Higginsville, Mo.	30	00			
Knox Co., Ill.		34	75		
Long Island, N. Y.		70	26		
Maryland		335	39		
Massachusetts		1,441	08		
New Cambria, Mo.	50	00			
New Hampshire		34	75		
New York, N. Y.		1,463	50		
Orange Co., Fla.		79	11		
St. Louis, Mo.		200	90		
Troy Female, O.	125	00	50	00	
United Bible Society of Eastern Allen Co., Kans	30	00	21	70	
		\$3,797	20		
Received on Donation Account		393	08		
		\$4,190	28		
HOME AGENCIES					
Atlantic	\$5,013	98			
Central	1,863	43			
Colored People of the U. S.	1,786	42			
Eastern	\$760	82			
Northwestern	7,106	63			
Pacific	2,031	54			
South Atlantic	2,135	46			
Southwestern	2,808	23			
Western	1,426	13			
	\$24,932	64			
FOREIGN AGENCIES					
Japan	\$18	45			
Levant	415	54			
	\$433	99			
From Home Agencies and Included in Home Agency Receipts					
Donations from Auxiliary Bible Societies:					
Hunterdon Co., N. J.	\$210	00			
Pennsylvania	363	78			
Schuylkill, Pa.	150	00			
Sussex Co., N. J.	500	00			
Gifts from Churches and Organizations	823	29			
Gifts from Individuals and Other Sources	394	34			
RETURNS FROM SCRIPTURES DONATED					
Board of Foreign Missions					
Presbyterian Ch., U. S. A. (Sale of Gospels by West Africa Mission Presbyterian Church: \$237.43; Benga Scriptures: \$15.62)	\$253	05			
Goode, Richard A.	3	50			
Phelps, Joanna D.		20			
Presbyterian Board of Publication and Sabbath School Work	40	49			
Reeve, Chas. L. C.	1	17			
	\$298	41			
RECAPITULATION					
Legacies	\$2,050	00			
Gifts Subject to Life Interest	3,750	00			
Auxiliary Societies on Donation	393	08			
Auxiliary Societies on Book Account	3,797	20			
Home Agencies	24,932	64			
Foreign Agencies	433	99			
Returns from Scriptures Donated	298	41			
	\$35,655	32			
MISCELLANEOUS					
Annuity Account Invested	\$853	26			
Available Investments	94	87			
Bankers' Trust Co.	725	00			
Bible House Rentals	6,721	91			
Bible Society Record	16	00			
Diffusion of Information	10	99			
Expenses California Bible House	50	00			
Gifts for Distribution to the Blind	50	00			
Gifts from Churches and Organizations	22,780	37			
Gifts from Individuals and Other Sources	10,799	68			
Interest on Available Funds	12	29			
Investment Subject to Life Interest	125	44			
Perpetual Trust Funds	50	69			
Sales of Waste Materials	74	89			
Salesroom	3,155	67			
Taney Legacy Income	555	00			
The Trade	1,640	53			
Transmission Abroad	650	00			
	\$48,366	59			
Total Cash Receipts	\$84,021	91			
JOURNAL ENTRIES					
Liberty Bonds, etc., received during the month, par value as Gifts Subject to Life Interest					
	\$12,400	00			

CASH STATEMENT FOR NOVEMBER, 1921

RECEIPTS		DISBURSEMENTS	
Auxiliaries.....	\$3,797 20	Manufacturing Department—Materials, Wages, etc..	\$19,305 87
The Trade.....	1,640 53	Depository and Salesroom—Salaries, Boxes, Cart-	
Sales of Waste Materials.....	74 89	age, etc.....	7,639 09
Salesroom.....	3,155 67	Conkey Company.....	3,879 63
Bible House Rentals.....	6,721 91	Scriptures Purchased.....	1,852 30
Gifts from Auxiliaries.....	393 08	General Salaries and Expenses.....	4,987 21
Legacies.....	2,050 00	Treasurer's Office—Salaries and Expenses.....	842 57
Gifts from Churches.....	22,780 37	Bible House Expenses—Taxes, Repairs, Fuel, In-	
Gifts from Individuals.....	10,799 68	surance, etc.....	2,971 71
Returns from Scriptures Donated.....	298 41	Exchange Paid.....	7,150 00
Bible Society Record.....	16 00	Remittances to Home Agencies.....	11,988 23
Home Agencies.....	24,932 64	Remittances to Foreign Agencies.....	1,709 23
Foreign Agencies.....	433 99	Pensions.....	333 33
Perpetual Trust Funds.....	50 69	Income Payable to Beneficiaries.....	1,983 30
Interest on Available Funds.....	12 29	Diffusion of Information.....	1,499 72
Investments Subject to Life Interest.....	125 44	Library.....	34 37
Annuity Account.....	3,750 00	Taney Legacy Income.....	555 00
Annuity Account Invested.....	853 26	Church and Other Appeals.....	1,583 57
Taney Legacy Income.....	555 00	Bankers Trust Co.....	3,322 40
Available Investments.....	94 87	Church Budget Costs.....	874 44
Diffusion of Information.....	10 99	Payments to Auxiliaries.....	1,450 00
Transmission Abroad.....	650 00	Miscellaneous Foreign.....	1,268 95
Expenses California Bible House.....	50 00		
Bankers Trust Co.....	725 00		\$75,230 92
Gifts for Distribution to Blind.....	50 00		
	\$84,021 91		
Cash Balance from October, 1921.....	9,100 68	Cash Balance to December, 1921.....	17,891 67
	\$93,122 59		\$93,122 59

ANNUITY BOND

AMERICAN BIBLE SOCIETY

BIBLE HOUSE, NEW YORK.

A NEW YORK CORPORATION

No. 3211

HAVING ITS OFFICE IN THE BIBLE HOUSE, NEW YORK CITY.

Hereby agrees and binds itself and its successors to pay upon demand to _____ of _____ during the term of _____ natural life the annual sum of _____ Dollars in semi-annual payments on the _____ day of _____ and _____ in each year; the first payment of _____ Dollars to be made on the _____, 19____.

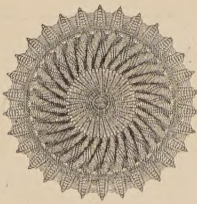
And the said American Bible Society hereby certifies that the said _____ desiring to promote the objects of the said Society and in consideration of the execution of this Annuity Bond, has this day contributed and paid to the said Society the sum of _____ Dollars for its general uses and purposes.

In Witness Whereof, the American Bible Society has caused these presents to be signed by its Treasurer, and its corporate seal to be affixed hereto; this _____ day of _____, nineteen hundred and _____.

American Bible Society,

by _____

Treasurer.



AMERICAN BANK NOTE COMPANY, LITHO.

1. These Bonds insure you an income for life.
2. They are safe, permanent, and convenient.
3. They enable you to execute your own will.
4. They help finance a Christian enterprise.

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